Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

ANTICHRIST, *what it is—and what it is not*; being a Reply to a Sermon by Rev. ROBERT BRODIE, A. M., entitled "*The Prevalence and Danger of Negative Error in Matters of Faith.*" By GEORGE HARRIS: Glasgow, 1831.

From this essay we select a few extracts. Mr Brodie, in the sermon to which the publication before us is a reply, had charged upon Unitarianism the spirit of Antichrist. The design of Mr Harris is to refute this accusation. He shows, that in every sect, where sin or delusion is to be found, "in which any of the features of the predicted monster can be clearly traced," there does Antichrist dwell.

Wherever persecution lifts up her unhallowed front—in whatever shape that persecution may manifest herself, there is Antichrist. Wherever the austerity is seen that would deprive the people of innocent amusements, converting the world into a sepulchre, and making man the inhabitant of the valley of the shadow of death, there is Antichrist. Wherever one thing is professed, whilst another is believed—wherever people speak deceitfully for God, or go into his presence with a lie in their right hand, there is Antichrist. Wherever is seen the hypocrite, bending in lowly prostration to set days and fastings, there is Antichrist. Wherever blasphemy is uttered—evil speaking against the Almighty, whether it exhibit itself in describing the Father of mercies as wrathful, and Infinite Love as vindictive and unrelenting—whether it states that "the delight of God in Christ is manifested in the perdition of those that perish, as well as in the salvation of those that are saved," and that "hell shall bear testimony to this as well as heaven. The lesson shall be read forever by the fires of Tophet, as well as by the light of Paradise,"* there, assuredly, is Antichrist.—Wherever men adore the creature rather than the Creator, pluck the Eternal from his throne, and seat thereon him whom He hath raised from the dead, there is Antichrist. Wherever the church and state are combined in unholy and adulterous union—wherever statecraft and priestcraft mingle their woe-producing tenets and extortions, there is Antichrist. Wherever undue power is exercised in religion or religious matters, whether it be by persons calling themselves a Conference, Presbytery, Synod, House of Convocation, Parliament, General Council, or General Assembly, there is Antichrist. Wherever Creeds, and Confessions, and Articles of Faith are substituted for the Bible, and men are required to sign them, and thereby "subscribe slave withal," or incur the present penalty of loss of livelihood, and the sentence of eternal perdition, there is Antichrist. Wherever the grace of God is turned into lasciviousness, and men are taught to think a life of virtue but of little avail, except accompanied by a particular belief—or wherever it is said that a righteous and holy man, unless he maintain a certain faith, and pronounce a given Shibboleth, is to be held accursed, there is Antichrist. And especially, and principally, wherever doctrines are held too sacred to be examined, too mysterious to be understood—in whatever system mystery constitutes a component and essential part, there is Antichrist. Be they called Catholic or Protestant, Episcopalian, Presbyterian, Baptist or Independent, Lutheran or Calvinist, Methodist or Quaker, Secession or Relief, if among them can be discerned any of the sentiments or practices now enumerated or alluded to, if there be stability in reason or truth in prophecy, there—there is Antichrist. Wherever religious tyranny, idolatry, persecution, immorality exist, they are, on the prophetic page, held up to opposition and hatred—they are condemned—they are doomed to destruction. May they perish, and for ever.

He then adverts to that old charge of insincerity and concealment of sentiment, so often repeated against Unitarians in this country. This calumny, it seems, Mr Brodie had undertaken to revive, and to apply to Unitarians in England as well as among ourselves. On this Mr Harris remarks,

The fact is, that this is an old calumny, circulated in America for the purpose of stopping the progress of Christian Unitarianism; and *now imported into Scotland for the accomplishment of the same forlorn hope.*—Originally, it was directed against the ministers of Boston. Mr Brodie applies it to those of "the United States of America." Dr Morse took the lead in this crusade of vituperation. Among other efforts, he issued a pamphlet, called "American Unitarianism, or a history," &c. &c.

Here Mr Harris quotes the well known letter of ex-President Adams, senior, in reply to Dr Morse, in which, repelling the charge of novelty, that venerable statesman bears testimony to the "old age" of Unitarianism in New England; and cites the names of his own minister, Mr Bryant, of Drs. Mayhew, Shute, Brown and Gay from the clergy, besides lawyers, physicians, farmers, and traders, whom he knew and could name as Unitarians, more than sixty years before [1815.]

Against this charge of concealment, there is, [continues Mr Harris] also the testimony of the published sermons of these calumniated men. These cannot deceive. No one who has read these discourses, can for a moment question their sincerity and uprightness, their regard for the purity of God's worship, and the holiness of God's law, or their earnest longings and indefatigable labors for the improvement and happiness of their fellow creatures. To charge such characters with "artful policy," "negative preaching," and intentional concealment, may be consistent enough in the man, who having the fear of a Synod before his eyes, knows not the blessedness of Christian liberty, and dares not preach contrary to a prescribed form; but is wholly opposed, not less by the characters of those he calumniates, than it is by positive fact. With my esteemed friend, the Rev. F. Parkman of Boston, I say, I cannot "refrain from admiring the fitness of the opportunity, for renewing against them a charge of concealing their sentiments, when, to the present hour, they have been all the while honored and reviled as the defenders of Unitarianism; when, alike by their preaching and their books, from the pulpit and the press, abroad and at home, they are as 'living epistles known and read of all men,' and when as being taught of him, 'who, being reviled, reviled not again,' nothing can exceed their profound composure under such provocations, but their grief for the spirit that suggests them, and their sincere desire that this spirit may one day become better."

* Dr Wardlaw.

"EXHIBITION OF UNITARIANISM."

It is well known that a tract under this title has been scattered through the country, designed and calculated to produce considerable effect by its gross misrepresentations. They have been exposed once and again, but as there are persons still willing to continue the injustice of its distribution, the following article from the (Dover, N. H.) Unitarian Monitor, may be seasonable. We wish this tract afforded the only example of such unfairness in the enemies of Unitarianism.

A tract, with this title, was some time since widely circulated in this region. Great exertions were made by clergymen, as well as others, to extend the circulation. I have no doubt that those who did this, thought that they were doing God service. Yea, they would, I presume, shudder at the idea of lending their aid to promote the circulation of slanderous misrepresentations of their neighbors. Yet, in circulating the "Exhibition of Unitarianism," they were in reality, though perhaps unconsciously, doing this,—for that tract may without hesitation be pronounced a slanderous misrepresentation of Unitarian views. Its misrepresentations were of two kinds.

1st. The first kind of misrepresentation consisted in this:
Extracts of single sentences were made from standard Unitarian writers. They were full and perfect sentences. They expressed fully the ideas of the writer. But they did not express the *whole* of the writer's views in relation to the subject. They expressed ideas which were qualified and modified by other sentiments, in other parts of the works from which they were taken. The publisher of the tract, you perceive, would justify himself by saying that so far as regarded the sentences themselves which were extracted, there was no misrepresentation. Yet you also perceive that there might be a gross misrepresentation as to the general opinions of the writer. Let me illustrate, by applying the same treatment to Orthodox writers. In Professor Stuart's Letters to Dr Channing, occasioned by his Baltimore sermon, I find the following remarks: "If the evidence be not overwhelming, that Christ was perfectly a man, I cannot conceive it possible that any point in theology or morals is capable of being established by the language of the New Testament." Again. "If the evidence be not complete that Christ was really a man, from his birth, actions, sufferings, death, and affirmations respecting himself—then how is it to be proved that Christ ever existed at all?" Here are full and perfect sentences. They express, completely the ideas of the writer. Even Professor Stuart himself could not say that so far as regards the sentences themselves, these extracts misrepresent his views. And Professor Stuart is surely a standard Orthodox writer. But who does not see that to publish extracts like these, as the views, and the whole views, of Professor Stuart, in regard to the nature of Christ, would be to send forth a slanderous misrepresentation of his opinions. Yet this is a fair specimen of one class of the extracts of which the "Exhibition of Unitarianism" is made up.—And any one would have as good authority for saying that Professor Stuart, and with him the whole body of the Orthodox are *humanitarians*, believing that Christ was a *mere man*, as that on which the representations of this tract rest.

2. Another class of misrepresentations consists in this:—Extracts are taken from the writings of extravagant and over zealous partisans, and are sent forth as the representation of the views of the whole denomination. Here you perceive that the publisher would justify himself by saying that the views of the men quoted are justly represented, and the names are given, so that all is fair. But let us try this in the same way in which I noticed the other class. Suppose that I publish a pamphlet under this title, "An Exhibition of Orthodoxy according to its latest transformations." In this tract I insert an extract from the Rev. Edward Irving, of Scotland, a man of some notoriety, in which he says that "our Saviour was a partaker of original sin"—in other words, was totally depraved. What, I ask, is the impression I make, or rather intend to make, upon the minds of the readers? Is it not this—that according to the latest transformations of Orthodoxy, the great body of that class of Christians believe that our Saviour was *totally depraved*? Yet this is a fair specimen of many of the extracts in the "Exhibition of Unitarianism." If any have engaged in the circulation of this tract, knowing it to be a misrepresentation, but justifying themselves to their own minds, upon the ground of the good to be effected by its circulation, in guarding people from error,—to them I have nothing to say. They are too far gone in moral depravity to admit of the hope of their being influenced by Christian principles. But I *will hope* that but few such can be found. I must believe that many who have so zealously circulated this tract, have done it while ignorant of the nature of what they were circulating. Of such, I would ask one or two questions—If you heard that your neighbor had become intemperate, would you, without first ascertaining the truth of the report, exert yourselves in spreading it far and wide, to his injury? Or would you in any case be justified in running up and down with a report, of the truth of which you were entirely ignorant, especially when that report is calculated to do your neighbor injury? Can you, then, justify yourselves in circulating a tract containing reports injurious to your neighbors, while yet you know not whether those reports are true or false?

THE CHRISTIAN SACRIFICE.

Our readers, we doubt not, will be glad to see another article from the (Philadelphia) Herald of Truth.

From the earliest periods, and among almost all nations, religion has had much to do with *sacrifices*. Conscious of dependance upon superhuman power, and oftentimes fearing that they were exposed to the wrath of the invisible governors of the universe, men have naturally imagined that the divine favor was to be secured, or the divine anger appeased, by *gifts*, by the surrender and consecration of such things as were not valuable in human estimation to the use and service of the gods. Hence arose the custom of devoting to religious purposes the productions of the earth and the firstlings of the fold, which in primitive times constituted the chief wealth of mankind. The act of religious consecration was attended with much pomp and ceremony. Splendid temples were erected, hung round with votive offerings, the spoils, perhaps, of war. Altars were built upon which the animals dedicated to the gods were slain and consumed by fire. The more precious the offering in the eyes of man, the more acceptable was it to the being to whom it was presented. In some instances, where a deep sense of guilt was felt, and where terrible calamities were impending, supersition suggested the sacrifice of *human* victims. And in the melancholy darkness of the mind, so grossly was the will of the Creator misinterpreted, that the destruction of that sacred thing, human life, was regarded as a religious service, and a religious service of peculiar value. Nay, parents brought their children, and slew them upon the altars of the gods, and the hope and pride of many a noble family was thus barbarously sacrificed by a false and shocking sentiment of religion. And thus when violence was done to the best and strongest affections of human nature, men naturally felt that they had been sincere and generous in their religious offerings. They had given up what they most prized on earth.

Christianity—she too has her sacrifices.—She asks a most precious offering. I beseech you, (this is her language,) I beseech you by the mercies of God that ye present *yourselves* unto him, a holy and acceptable gift. Of every living man, she requires this service. She wants not the sacrifice of your wealth, not the sacrifice of your children, but the sacrifice of yourselves. We are not to heap her altar with fruits and flowers. We are not to bring to it flocks and herds without spot or blemish, but we must place ourselves—our own hearts there. The spirit—the mind that is in you, that must be laid upon her shrine, burning perpetually, kindled with ever glowing sentiments of truth, purity, and devotion. She does not look to what we possess, costly and abundant as our possession may be, but at what we *are*. And if you would render a holy and acceptable sacrifice, if you would worthily perform religious service—if you would deserve to be considered as true worshippers in the sight of Him whom Christianity reveals, you must turn your attention inward, and fix it upon yourselves—upon that process of thinking and feeling, that power of thought and intelligence, which constitutes you the beings that you are. And no man can be regarded as having any thing to do with true religion, until he looks with intense gaze into himself, until with the earnestness of a spirit prying into the holiest mysteries of creation, he searches the recesses of his own nature, in which dwells that secret power and spring of his being, which makes him what he is, *a living soul*. And it is this, *a living soul*, that is the true sacrifice of God.

But you ask, who now-a-days needs to be told of these things? Who ever thinks now of pleasing God with offerings of fruits and flowers, with temples filled with the thick smoke, and illuminated by the glare of bloody sacrifices? It is true these delusions have long since been dissipated. The columns of those temples which were once blackened by these rites are crumbling away, half buried in the desert. The blood of the victim flows no longer. The fire of the altar has long since gone out. Still it is to be feared that men have not yet learned what the true sacrifice is, which they are to render to God. To this very day do they not vainly think to please God by offering him some substitute in the place of their own hearts, penetrated, filled, and sanctified, by the hallowed fire of truth and goodness? Are they not disposed to lay upon his altar, anything but their own souls? For ages after the clear and simple annunciations of Christianity had been heard, they still persisted in offering to God outward rites and forms, magnificent, and perhaps very imposing. It was by macerating the body, by seclusion from the world—by the erection of vast religious establishments, churches, and monasteries; by the devotion of wealth to various religious objects, by the surrender of the ordinary comforts and innocent enjoyments of existence—by violence done to the strongest and most useful affections; it was by anything rather than the consecration of his own free, active, and living mind, that man sought communion and favor with God. And still up to the present period, how many things indicate his disposition to give to God any thing but *himself*—his own body and soul. How extensively is it taught that the Deity regards us with frowns, and wrath, not to be appeased, unless we approach him, offering not merely our own souls with humble trust in his mercy, but the righteousness of another. It is by a reliance on the merits of the Lord Jesus Christ; by that awful sacrifice which is supposed to have been made to satisfy God on Mount Calvary, that we are told to look for the divine mercy. In the doctrine now alluded to, we may see the same disposition that has manifested itself in all ages of the world, the disposition to substitute something for the personal dedication of one's self to the will and service of God—to give him anything but the whole heart. The poor pagan besought the deity whom he worshipped to be propitious, for the sake of the lamb or the bullock which was slaughtered at his shrine. And the Christian has prayed for pardon and mercy for the sake of the holy being, who shed his blood in the cause of truth 1800 years ago. But here is not the only proof that men are still disposed to offer to God anything rather than themselves.

How many persons satisfy themselves with an outward conformity, with an external, heartless observance of certain religious forms! They appear regularly at church. They recollect with self-complacency that they have been baptized. They offend against none of the outward decencies of religion. This is the meagre sacrifice which they bring to their Maker, and which they expect will secure for them the divine compassion. But away—away with all such miserable delusions! We can obtain the favor of God—in other words, we can attain to that rich, profound, and unspeakable happiness for which we are made, only by the entire consecration of ourselves unto God. His language to every man is, "Give me thine heart—*thine heart*!" I beseech you, therefore, by the mercies of God, that ye present yourselves a living *sacrifice*, holy and acceptable unto God. Nothing short of this is of any avail. No matter how much we may attend to religious forms—no matter what a fair and imposing show of religion we may make, we have never approached the Deity in spirit and in truth, if we have not searched our own hearts—if we have not turned our thoughts inward upon ourselves, scrutinizing our own minds, and studying our personal relations to the invisible and the future, thinking out our religious faith in the fearlessness and freedom of our own spirits, spurning the dread of man, and thirsting only for truth. That man who is conscious that there is within him, something that sympathizes with the infinite God, that yearns towards the immensity of space and time as the natural sphere and duration of its being, and who, thus alive to the sacred power resident in this fleshly tabernacle, turns to the contemplation of himself—to set in order his own soul—to bring it into harmony with the designs of nature and the beneficent spirit of the universe, that man is beginning to render to God the true sacrifice, the acceptable offering.

RAMMOHUN ROY.

Some of our readers may be gratified by the following account of the celebrated Rammohun Roy, which we take from the May number of the Christian Pioneer, a monthly periodical of Scotland.

We are certain our readers will participate in the sincere gratification we felt, on learning the arrival in Britain of the celebrated Brahmin, Rammohun Roy. He landed at Liverpool, on Friday April 8th. This admirable man, who by his influence and writings has contributed very much to expose to the detestation of his countrymen, the horrid and barbarous rite of the immolation of widows, will be welcomed by every friend of humanity. He is the bearer of various petitions from his countrymen and others, to the British Government, on the subjects of free trade, Suttees, &c. On his departure from Calcutta, he was accompanied to the ship by the leading and influential inhabitants. His reception at Liverpool was equally gratifying. His hotel was thronged with visitors of all classes and all denominations, eager to testify their respect and admiration. On Sunday, Rammohun Roy attended worship at the Unitarian Chapel, Paradise Street. He was accompanied to the Chapel by his son, Mr Joseph Yates, Mr Hugh Jones, a British officer, and other gentlemen. An impressive sermon, on the importance and blessedness of Christian truth, was delivered by the Rev. John Grundy, the minister of that congregation. After divine service, Rammohun Roy walked round the Chapel, and on coming to the monument of his friend and associate in the promotion of Christian Unitarianism in India, Mr Tate, of Liverpool—an individual who after receiving his education in Paradise Street Chapel school, went out to India, and by industry and probity rose to influence and wealth, who ever retained deepest gratitude to those who gave him knowledge, and labored indefatigably to diffuse its blessings, the herald, as he thought, of Christian truth and virtue,—when Rammohun Roy saw his monument, he wept. He then spoke to the people, of the virtues of his friend, and of the love he bore to man and God, inducing him to constant efforts to spread abroad pure and undefiled religion. The sisters of Mr Tate were among the auditors, and the scene will be long remembered by those who saw the workings of benevolence, who heard the eloquence of friendship, which beamed on the countenance, which fell from the lips of the Reformer and Instructor of India.

Rammohun Roy is turned fifty, having been born in the year 1780, at Bordouan, in the province of Bengal. He received the rudiments of his education, and the knowledge of the Persian language, under the paternal roof. After this he was sent to Patna, to learn the Arabic, where also he studied logic and the mathematics, through the medium of translations of the works of Aristotle and of Euclid into that language. When he had completed these studies, he went to Calcutta, for the purpose of acquiring a knowledge of the Sanscrit, the sacred language of the Hindoo scriptures, which, as he was destined to the profession of a Brahmin, was deemed indispensable to one who was to be the expounder of the laws, and the teacher of the religion of his country.

About the year 1804 or 1805, his father and two brothers died, by which he became possessed of the whole of the family property, which was very considerable. He then left Bordouan, and went to reside at Mourshedabad, where his ancestors had chiefly lived. Here he shortly after commenced his literary career. His first publication was a work in the Persian language, written with much spirit, and containing very strong animadversions on the religious systems of the Mohammedans and the Hindoos. It was entitled "Against the Idolatry of all Religions;" and to it was prefixed a preface, in the Arabic. This work gave great offence to both parties, and raised him up so many enemies, that he found it necessary to remove to Calcutta, where he again took up his residence. This was in the year 1814.

About the year 1812 he began the study of the English language, but did not then apply himself to it with much assiduity or success. Some years after he was appointed Dewan, or chief native officer in the collection of the revenues. This situation afforded him frequent opportunities of mixing in English society, and of reading English documents, which induced him to apply, with increased ardor, to the study of the English language, and he soon found himself able to speak and write it with considerable facility, correctness, and elegance. He afterwards applied himself to the study of the Latin, Greek, and Hebrew languages. Of his proficiency in the two last of these, his theological works afford ample and decisive proofs.

It appears, from his first work on the "Idolatry of all Religions," that, at an early period of life, the subject had engrossed his attention, and his mind revolted against the monstrous and debasing system which was embraced by his countrymen. Judging that religion, in its origin, must have been free from such a vile admixture as he witnessed in the superstitious rites and horrid practices of the Hindoos, he applied himself to the careful study of their sacred writings, by which he was fully satisfied, that the prevailing notions respecting the multiplicity of deities, and the superstitious devotion to the licentious and inhuman customs connected with them, were grounded upon an utter ignorance or gross perversion of their religion. He found these original records to inculcate a system of pure theism, which maintained the existence of *one only God*, infinite in his perfections, and eternal in his duration; and

that it required of men a mental rather than a corporeal worship, accompanied by strict and exemplary virtue. Being thus satisfied in his own mind respecting the principles of the Hindoo religion and morals, he felt it to be a prime duty to disseminate it. He became anxious to reform the creed and the practice of his countrymen, and determined to devote his talents and his fortune to this important and honorable undertaking.

The body of Hindoo theology is comprised in the "Yeds," which are writings of very high antiquity. On account of their great bulk, and the obscurity of the style in which they are written, Vyas, a person of great celebrity in Hindoo literature, was induced, about 2000 years ago, to draw up a compendious abstract, with explanations of the more difficult passages. This compendium he entitled the "Vedant," or "Resolution of all the Veds." This work Rammohun Roy translated from the Sanscrit into the Bengalee and Hindoo languages, and distributed it gratuitously. He afterwards translated it into English, in order to convince his European friends, "that the superstitious practices which deform the Hindoo religion have nothing to do with the pure spirit of its dictates."

The most benevolent intentions are often met with opposition, and many times obloquy and reproach are the only reward bestowed on the benefactor of his race. This was the lot of this excellent philanthropist. He says, in his preface to the above,

"My constant reflections on the inconvenient, or rather injurious rites introduced by the peculiar practice of Hindoo idolatry, which, more than any other Pagan worship, destroys the texture of society, together with compassion for my countrymen, have compelled me to make every possible effort to awaken them from their dream of error; and, by making them acquainted with the Scriptures, [the Hindoo sacred writings,] enable them to contemplate, with true devotion, the unity and omnipresence of nature's God. By taking the path which conscience and sincerity direct, I, born a Brahmin, having exposed myself to the complainings and reproaches even of some of my relations, whose prejudices are strong, and whose temporal advantages depend upon the present system. But these, however accumulated, I can tranquilly bear; trusting that a day will arrive when my humble endeavors will be viewed with justice, perhaps acknowledged with gratitude.—At any rate, whatever men may say, I cannot be deprived of this consolation,—my motives are acceptable to that Being who beholds in secret and compensates openly."

A mind thus imbued with the love of truth, was, in a great measure, prepared for the reception of Christianity. He was led to a candid and serious examination of the Christian revelation. From the perusal of the New Testament, in his "long and uninterrupted researches into religious truth," he found, he says, "the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any other which had come to his knowledge." The doctrine of the Trinity, however, which appeared to his mind quite as objectionable as the polytheism of the Hindoos, presented an insuperable obstacle to his conversion to Christianity, as he found it professed by those with whom he conversed; but, as the system so fully approved itself, in other respects, to his reason and his piety, his candor would not, on account of this difficulty, allow him to reject it as false. In order to obtain a correct view of the subject, he determined on a careful perusal of the Jewish and Christian Scriptures in their original languages. From this undertaking he arose with a firm conviction, that the doctrine of the Trinity was not inculcated in them, and that the Christian religion was true and divine.

Having now become, upon deliberate and rational conviction, a Christian, he hastened to communicate to his countrymen such a view of the New Testament as he thought best adapted to impress them with a feeling of its excellence, and to imbue them with its pure and amiable spirit. For this purpose he compiled and published a pamphlet, under the title of "The Precepts of Jesus the Guide to Peace and Happiness." To this work, which consists entirely of extracts from the moral discourses of Jesus Christ, he prefixed an "Introduction," in which he stated his reason for omitting the doctrines, and the historical and miraculous relations which accompany them in the writing of the evangelists. Soon after the publication of this tract there appeared in "The Friend of India," a periodical work under the direction of the Baptist Missionaries, an article animadverting upon it, which was signed "A Christian Missionary," but written by the Rev. Mr Schmidt. To this paper Dr Marshman, the editor of the magazine, appended some "Observations" of his own, in which he styled the compiler of the "Precepts" "an intelligent HEATHEN, whose mind is, as yet, completely opposed to the *grand design* of the Saviour's becoming incarnate."

These "Observations" called forth a reply on the part of Rammohun Roy, in defence of the "Precepts." In this appeal he complains, in strong terms, (and every one must admit that he had reason to complain,) of the application to him of the term heathen, as "a violation of truth, charity, and liberality."

Thus was Rammohun Roy forced into controversy at the very commencement of his career as a Christian, and refused by Dr Marshman the honorable appellation of Christian for no other reason but because he wished to guide his countrymen to "peace and happiness," by inducing them to follow Him as a leader who declared, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

We are too apt to believe that we have liberality of feeling, because we have liberality of opinion; but it often happens that when our opinion is opposed, our liberality of feeling vanishes.

CHRISTIAN REGISTER.

BOSTON, JUNE 18, 1831.

ELECTION SERMON.

The choice of an Election Preacher for January next was made by the House of Representatives on Tuesday last. After an unsuccessful ballot, in which the various religious parties appear to have voted, some in a spirit of accommodation and some adhering to their own particular candidates, the Rev. Paul Dean, on a second ballot, was chosen by 211 out of 301 votes.

The following was the result of the first ballot.

Whole number of votes,	328
Necessary to a choice,	165
Rev. Paul Dean had	143
Rev. Titus Strong	50
Rev. Theodore Edson	6
Rev. B. B. Wisner	20
Rev. Lyman Beecher	6
Rev. Bernard Whitman	19
Rev. L. S. Everett	20
Rev. Hosea Ballou	8

and the remainder for various other individuals.

From the earnestness, with which the indefinite postponement of the subject of choosing a preacher was urged, after the unsuccessful balloting of the last week, it appeared that there were those among the Representatives, who were desirous of abolishing the Election Sermon altogether. The question of postponement had prevailed, but was reconsidered. In the course of the debate, many good remarks were made on the antiquity, propriety, and utility of this religious service. It was urged by Henry J. Oliver, Esq. of this city, that it comported with the character of our fathers and with that spirit of just and rational piety, which ought to pervade the councils of every commonwealth; that it was suitable in itself, that legislators at the commencement of their labors should unite in supplicatiug the divine blessing and seeking light from the divine word; that such a service might serve important uses, not only by its own immediate religious influences, but in softening the asperity of party, and helping to diffuse a good spirit among the members;—that though it might sometimes have given occasion to a sectarian or a political zeal, not to be commended, it had also called forth many admirable discourses, honorable to the preacher, reflecting honor on the ministry, and instructive to those who heard them: that, on the whole, the occasion was hallowed with many agreeable and sacred associations, with the character of our fathers, with the history of past times, as well as with the religious satisfactions and innocent pleasures of the day; and therefore ought not to be discontinued.—We were happy in hearing these remarks, in each of which we cordially concur; and we rejoice, that in that spirit of accommodation and mutual respect ever necessary in such a body, a preacher has been chosen, who, though of a different denomination from our own, is so respectable a representative of the opinions and preference of a numerous body of that house.

OPPOSITION TO REVIVALS IN CONNECTICUT IN 1741–3.

We have recently adverted to the diversity of opinion, which was expressed in Massachusetts, relating to the great revival, so called, of religion produced by the preaching of Whitfield and others, in 1741–3. It appears, however, that the opposition to this work was much greater, and assumed a more authoritative form at the same period in Connecticut. Dr Benjamin Trumbull, the historian, himself—as he leads us to infer—an ardent friend of the revivalists and of their doctrines, in his history of that State, recounts some extraordinary measures adopted by the Legislature, as well as by ministers and churches. Many severe laws, that would in these days be condemned for their persecuting spirit, were enacted against preachers and hearers, who in their public services or by attendance on them, favored the separatists. Justices of the Peace and other officers, who were new-lights, were deprived of their places. Several clergymen, one of the most prominent of whom was Rev. Benjamin Pomeroy, minister of Hebron, were arrested and brought before the Assembly, "to answer for such matters as were objected against them on his majesty's behalf, for uttering hard speeches and scandalizing the laws, and introducing confusion among the churches." Mr Pomeroy was adjudged guilty, deprived of his salary and was bound to his peaceable and good behaviour for some months, in a bond of fifty pounds.

Ministers who came from a distance or from neighboring parishes, to aid a revival that was begun or was carrying on, were adjudged to be disorderly. And a law was passed in May 1742, "that any ordained minister or person licensed to preach, that should enter uninvited, into any parish, not immediately under his charge, and there preach and exhort the people, should be denied the benefit of any law made for the support of the gospel ministry: and that if any stranger, not an inhabitant of the colony, whether he be licensed as a preacher or not, should presume to teach or publicly exhort in any town or society within the Colony, without the desire of the settled minister, and the majority of the church of such town—that *every such preacher, teacher, or exhorter, should be sent, as a vagrant person, by warrant of any justice of the peace, from constable to constable, out of the bounds of this Colony.*"

Accordingly, in due operation of this law, a complaint having been exhibited against Mr Davenport of Long Island, he was arrested in company with Mr Pomeroy, and—we quote the public journals of the day—"the Assembly considering that the settled place of his abode is in the town of South-hold on Long Island,—therefore it is ordered, *that he, the said Davenport, be forthwith transported out of this Colony*, to the place whence he came, and wherin he is settled! And the Governor and Council are desired to take effectual care, that this order be duly executed." (*Extracts from Records of the Colony.*)

One remarkable measure adopted for the same purpose, of putting an end to the disorders, attending the revivals, was the expulsion from Yale College of two brothers, John and Ebenezer Cleaveland, belonging to Canterbury. Their offence was, that *during their vacation* they had *with their parents* and others separated from the parish church, to carry on private worship, &c. &c. Their sentence of expulsion is signed by Thomas Clap, Rector, and by Chauncey Wittelsey and two others as Tutors.

We do not wonder, in the least, that the expulsion of these young men, as Dr Trumbull remarks, made a great clamor in the State and was condemned, "as a severity unprecedented and cruel." Happily the day has past, when such measures as these can be sustained. And, undoubtedly, it were better to endure the most revolting extravagances and even outrages of religious enthusiasm, than to violate in the slightest degree the sacred rights of conscience, or the religious liberty of the humblest individual. We cite these historic records, not to approve them—for it was precisely the same spirit, which in darker ages lighted the fires of persecution and bound its victims to the stake; which, in Connecticut itself, was the parent of consociations, with all their exclusiveness and priestly domination. But we recall them simply because they mark the temper of the age, and show us that it is no novelty for governors and general assemblies, for magistrates and ministers, for wise men and sober Christians to oppose revivals, as disorderly in themselves, and fruitful of disorders.

ANTIQUITY OF RELIGIOUS SERVICES ON ELECTION DAY.

In a previous article we have adverted to some arguments lately offered in the House of Representatives in support of the religious services on that day. Among these arguments was the antiquity of the usage. Some of our readers may be gratified with a few historical notices, that will show, that the Election Sermon is almost coeval with the commencement of the government.

The first sermon, of which we have record, was preached by Rev. John Cotton, minister of the First Church, in 1634. In 1637 it was preached by Thomas Shepard, of Cambridge; in 1641 by Nathaniel Ward, of Ipswich; in 1643 by Ezekiel Rogers of Rowley; in 1652 by Charles Chauncey, President of Harvard College; in the years immediately following, by John Norton of Boston, by Jonathan Mitchell of Cambridge, by John Eliot of Roxbury, by Richard Mather of Dorchester, and thence onward till the year 1723, when the sermon was preached by Dr Colman, the pastor of the church in Brattle Street. It is unnecessary to pursue these notices further. From that period, excepting during the troubles of the revolution, there was probably no interruption to the present day.

SLAVERY IN THE DISTRICT OF COLUMBIA.

The Genius of Universal Emancipation informs us that at a meeting of the Abolition Society of Washington, on the 13th ult., a memorial to Congress was adopted, praying for the abolition of slavery in the District of Columbia. The memorial is published in the Genius. The character of our nation is deeply stained by the toleration of slavery in that District. To permit it to continue, then, is a national crime which admits of no excuse or palliation. Its enormity is heightened by the consideration that the great majority of all the inhabitants of the country, though heartily opposed to the system, make no exertions to put an end to it. We trust that before the next session of Congress, the citizens of the northern States will rouse themselves from this apathy, and second the application of the citizens of the District, by petitions from all quarters. Such an appeal to the national council, enforced with zeal and vigor, must prove successful.

SUPPRESSION OF INTEMPERANCE.

Two public meetings of the Massachusetts Society for the Suppression of Intemperance were held at the Hall of the House of Representatives in this place, one on the 27th ult. and one on the 3d inst. After an interesting discussion on the first evening, a committee of thirteen persons was appointed, who at the next evening made a report, which concluded with the following resolutions.

Resolved, in the opinion of the Massachusetts Society for the Suppression of Intemperance, that, if the sum of twentyfive hundred dollars were annually expended in supporting judicious and intelligent agents, commissioned to visit the abodes of the friendless who are liable to the temptations of intemperance, and the abodes of many who have already fallen into such habits, the most gratifying results in the cause of humanity may be expected therefrom.

Resolved, that the citizens of Boston be and they are hereby respectfully invited to meet at the Court House, Court Square, on the twentieth day of June next, at 4 o'clock, P. M., to take into consideration whether any and what means should be taken to raise funds for the purposes in the first aforegoing resolve set forth.

Resolved, that the said citizens be, and they are hereby, requested to consider, whether any and what means should be adopted to diminish the number of places in Boston in which ardent spirits are retailed.

Resolved, that the said citizens be, and they are hereby, requested to consider, whether any and what alterations should be sought for, either in the existing laws, or in the city charter, with a view to suppress the causes of intemperance.

The report and resolutions were adopted and ordered to be printed, and have since been widely circulated in this place.

The important object of the proposed meeting, will, no doubt, insure a general attendance. However much has been done to repress intemperance, in our country, still more remains to be done. In this city, especially, the extent of the evil is frightful. It may be judged of in some degree from one of the facts stated in the appendix to the report, viz.

There were *six hundred and ninety licenses* granted by the Mayor and Aldermen, in the city of Boston, in the year 1830, from 1st January to 31st December, viz.

Innholders,	70
Victuallers,	594
Retailers,	22
Confectioners,	4
Total,	690

We hope that the Society will be enabled to raise funds for the purpose proposed in the first resolution. We know of no mode in which so much may be done to promote the great object of this association, as the employment of judicious agents who will devote themselves to the work. The services of the Rev. Mr Hildreth, who has hitherto acted as the agent of the Society, in this cause, are invaluable, and ought to be secured at all events.

The diminution of the number of tippling houses in this city, another object to which the attention of the proposed meeting is called, is most important. If this object can be effected, it will contribute much to diminish intemperance in this place. It is not easy to determine in what manner it is best to attempt this reformation. Yet we are confident that if a general expression of public feeling is made, that the number of licensed victuallers ought to be diminished, the object may be effected. We have always believed and still believe, that if the excise on victuallers' licenses was considerably increased, it would do much for this purpose. We should recommend this measure, whatever others may be proposed for the same end, not, however, to supersede others, but to be joined with them.

SUFFERERS AT FAYETTEVILLE.

It is gratifying to observe the readiness with which our citizens in all quarters have exerted themselves to assist the sufferers by the distressing conflagration at Fayetteville. Everything which a warm sympathy and generous benevolence can do, to alleviate the effects of this calamity, has been, or will be done. Large contributions in money have been sent to them from various places. A large public meeting was held in this place on Friday of last week, when a committee of fifty was appointed to collect contributions from our citizens. On the evening of the same day, the committee forwarded a draft for two thousand dollars to Fayetteville, in anticipation of the collections. The sum which will be collected here, will, no doubt, far exceed that amount. Among the places in our vicinity, we have noticed that public meetings for the purpose of assisting the inhabitants of Fayetteville have been held at Providence and Charlestown.

Dr Worcester's Letters to Christians.—This is an excellent little work, on an important topic, designed, as will be perceived by the extracts we quoted from it in our last paper, to *expose the sources and evils of contention* among Christians. We wish that this subject might be felt and understood. The excellent author has done much by this, as well as by his other labors, to remove the causes of uncharitableness; and to advance that spirit of candor, mutual forbearance, and harmony, the want or violation of which, is the prevailing "*heresy*" of the times. We recommend his work to general perusal.

RELIGIOUS INTELLIGENCE.

ORDINATION AT BELGRADE.

On Wednesday, the 18th ult. Mr William Farmer, from the Theological School at Cambridge, was ordained as Pastor of the Unitarian Society in Belgrade, Me. The Introductory Prayer was offered, and Selections from Scripture were read by the Rev. John A. Williams of Cambridge; the Sermon was preached by the Rev. Benjamin Huntoon of Bangor, from John vi. 13; Consecrating Prayer by the Rev. Stevens Everett of Hallowell; Charge by Rev. B. Huntoon; Right Hand of Fellowship by Rev. S. Everett. The performances on this occasion are highly commended, and our correspondent leads us to anticipate much gratification from perusing a printed copy of the sermon. A handsome church was erected in 1828, towards which a few respected individuals liberally contributed. The present state of the society affords encouraging prospects.

ORDINATION AT ROXBURY.

On Wednesday, 15th inst. Rev. George Whitney, son of Rev. Mr Whitney, of Quincy, was ordained "as pastor of the Second Church and Society in Roxbury"—of which the late Mr Flagg was minister. The services took place in the afternoon, and were well attended, though rain fell in torrents. The Introductory Prayer was offered by Mr Putnam, of Roxbury—the Scriptures were read by Mr Hedge, of West Cambridge—the Sermon was preached by Mr Whitney, of Quincy—the Ordaining Prayer was made by Dr Lowell—the Charge came from Dr Gray, of Roxbury—the Right Hand of Fellowship from Mr Barlow, of Lynn—and the Address to the People from Mr Pierpont, of Boston—the Concluding Prayer was by Mr Lamson, of Dedham. Two original hymns were sung, one of which we copy today, and shall give the other next week.

Mr Whitney's text was from Rev. xi. 15. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." The subject of discourse was, the universal diffusion to which Christianity is destined, in anticipating which we are justified, said the preacher, by these characteristics of our religion, viz. its exhibition of God as the Father of all, the simplicity of its worship and service, its universal offer of redemption, the benevolence which it inculcates, and its total disconnexion from any form of civil government. From these topics the preacher drew confirmation of our faith in the language of prophecy, and after alluding to the intellectual and moral debasement in which the Pagan world had always been sunk, and which constituted the great obstacle to the spread of the gospel, he closed with a view of its final triumph and establishment over the earth.

HYMN.

REV. D. H. BARLOW.

God of infinite existence,
God of glory, love and power,
God of nearness, and of distance,
Bless, O bless this solemn hour
Father—Friend,
Creator—Saviour,
Heavenly benedictions shower.

Blessings on thy youthful servant,
To thy work now set apart;
Patience meek and spirit fervent,
Faith unshaken, burning heart.
Let thy spirit
With him ever
Guidance, strength and hope impart.

On this people be thy blessing,
Listening ear, obedient mind,
Thought, and act, and word expressing
Love to God and all mankind.
Mutual kindness,
Love unfailing,
Flock and Pastor ever bind.

Long and glad be their communion,
Rolling days and rolling years,
Till an everlasting union
Link their hearts in brighter spheres,
Where remaineth
To thy people
Rest from cares, and toils, and tears.

IRISH UNITARIAN CHRISTIAN SOCIETY'S ANNIVERSARY.

It gives us sincere pleasure to copy the account of the First Anniversary of the Irish Unitarian Association, which we find in the (London) Repository of last month.

On Easter Monday, the first Anniversary of the Irish Unitarian Christian Society was held in Dublin. By the arrangements of the Committee the interest of the commemoration was distributed over four different occasions—two services, a public meeting, and a dinner of the friends of the society. In order to avoid all collision with either secular or religious claims on the public time, the first service, held in Strand Street meeting house, was allotted to Sunday, and commenced at an hour when most places of worship in the city are closed. The sermon was preached by Rev. W. J. Fox, of London. He took a broad and comprehensive survey of the practical advantages of the Unitarian controversy; he portrayed, and in portraying exemplified, the effect of purified Christianity in imparting nobility to the intellect, expansion to the affections, purity and elevation to the views of human duty and expectations. On the morning of Easter Monday, Rev. H. Montgomery, of Belfast, preached in Eustace Street meeting house; and, with much of his peculiar power of manly and touching appeal, exhibited the moral argument against Calvinism.

After the service on Monday, the Annual General Meeting of the Society, open to all, was held in Eustace Street meeting house, Jones Stevelly, Esq. President of the Society, in the Chair. The numbers who were present, and the interest awakened by the proceedings, far exceeded all previous expectations. The following resolutions, with others relating exclusively to the business of the Society, were successively recommended and carried:

1. That the cordial thanks of the Society are due to Rev. W. J. Fox, and Rev. H. Montgomery, for their eminent and resplendent services on the present occasion.

2. That this Society, deeming it of great importance that those who are united in principle should be united in name, and earnestly desirous to see all minor diversities of sentiment absorbed in the great truth, that "to us there is one God, the Father, and one Lord, Jesus Christ," observes with satisfaction the increasing disposition on the

part of liberal Christians in this country to adopt the comprehensive name of *Unitarian*; that the thanks of all friends of free inquiry are due to those able and ingenuous men in the north of Ireland, by whose example and influence that title is spreading there: and that, when it is perceived that it is our leading object to exhibit the Divine character in those beautiful lights with which revelation invests it, but which the popular theology mournfully darkens, there is hope that the prejudices which still obstruct its diffusion will rapidly disappear.

3. That we owe our warm thanks to the British and Foreign Unitarian Association for the fraternal cordiality, with which it has hailed and helped our first exertions; and that from the continuance of its sympathy we shall feel encouraged to persevere amid those first and more formidable difficulties, through which the exertions of that Association have, with the Divine blessing, steered our sacred cause in England.

4. That we have embraced with satisfaction the opportunities which the past year has afforded of personal intercourse with some distinguished brethren from America, and affectionately receive the assurances of christian sympathy which have reached us thence: and that the state and prospects of pure Christianity, and the truly evangelical spirit of its defenders, in that enlightened land, are regarded by us with delight, with gratitude, and christian emulation.

5. That this Society contemplates with great satisfaction the progress of Unitarian Christianity in Switzerland, and particularly the steadiness and energy of the pastors and people of the church in Geneva, amidst the obloquy with which they have been assailed, both at home and abroad, by the advocates of an exclusive system of theology.

6. That this meeting has heard with satisfaction of the earnestness and zeal of the Cork Branch Society; and, persuaded of the value of frequent and free interchange of sentiment in stimulating inquiry and eliciting truth, recommends the Committee to advise the establishment of periodical meetings for theological conversation in connexion with the several district societies.

The general effect of this anniversary has been conclusive of the fate of the infant and struggling society in Dublin. Operating on a class of minds ready for action, but needing a decisive stimulus to awaken them, it has contributed a vast store of energy and hope to that Society; has placed it beyond its first perils; has augmented its resources; has softened its enemies; has cheered its friends; and has attracted the philanthropic and the pious by shewing the affinity of its objects to the best interests of man and the glory of God.

CITY MISSIONS.

Our brethren in Great Britain are exerting themselves to introduce among them a ministry similar to that exercised by Dr Tuckerman in this city. We copy the following "Extracts from the Minutes of the Committee of the British and Foreign Unitarian Association, relative to the subject of City Missions, on the Plan and for Purposes similar to those detailed in the Reports of the Rev. Dr Tuckerman, of Boston, U. S."

The Committee having, in obedience to the directions of the General Meeting held at Manchester on the 17th of June 1830, inquired into the nature and design of the Missions referred to in the resolutions passed at that meeting, and being strongly impressed with the true benevolence of the plan, and with the great good that may be accomplished,

Resolve,

That the establishment of City Missions in the metropolis and other large towns in this country, be recommended to the next General Meeting of this Association.

That, for the information of members of the Association, and of supporters of every good work, such extracts be made from Dr Tuckerman's Reports and Correspondence, as will fully explain the nature and design of these missions, and that those extracts be printed and circulated wherever they are likely to be of service.

That, as the present disposable funds of the Association are altogether inadequate to the support even of a single mission by way of example, an appeal be made to the public for pecuniary aid.

That, should such an increase to the funds of the Association be obtained as will justify the attempt, and the General Meeting sanction the undertaking of one or more missions, the duties of the Domestic Missionary may be thus defined:

To seek out the poor and ignorant at their own habitations, and to communicate to them moral and religious instruction, avoiding theological controversy and sectarian opinions;—

To select for this purpose individuals and families not connected with any congregation, nor already receiving visits for the like objects from missionaries employed by other denominations of Christians;—

To act as the almoner of the charity of individuals and congregations; and, by the relief of distress, the introduction of destitute children into schools, and similar means, to alleviate wretchedness, and promote the comfort and improvement of the poor;—

To keep a journal of his proceedings, which shall be from time to time submitted to the Committee, stating the names and addresses of the persons or families under his superintendence—the number of his visits to them—the subjects of the conversations, and the apparent results;—

To prepare and deliver to the committee at stated periods, a digested Report of all his proceedings.

That the salary of the Domestic Missionary be paid out of the funds of the Association, but that his poor's purse be supplied by individual donations.

ALLEGED REFORMATION IN FRANCE.

The Christian Observer, for April, contains an extract from a report of an agent of the Continental Society, in which, after remarking on the infidelity and irreligion that in his view are overspreading France, he alludes to a rumor which has reached this country of the secession of a large number of the clergy from the Popish Church.

If I had thought that your Committee could for an instant have been deceived by a report which had reached them, that two or three thousand Roman Catholic priests had been converted to Protestantism, I should have written immediately to undeceive you. I am not aware of one Catholic priest having renounced Popery. What gave rise to this fable is, that there has lately appeared a new party in the Romish Church: it is an association of priests, who call themselves French Catholics, and whose principal end appears to be, to oppose Jesuitism and Ultra-Montanism. They celebrate the mass in French. They adopt no books as inspired, but those which are recognised as such in our Church. Excepting these points, they are as much Catholics and Papists as others.

Trinity Church. The Rev. John H. Hopkins, late Rector of Trinity Church, Pittsburg, Penn. has accepted an invitation to become Assistant Minister of Trinity Church in this city.

Dedication. The new stone building lately erected in Bowdoin Street, as a place of worship for Dr Beecher's society, (whose former house in Hanover Street was burnt Feb. 1, 1830) was dedicated on the afternoon of Wednesday. The services commenced with an Invocation by Mr Fairchild of South Boston. This was followed with a chant by the choir, and with reading of the Scriptures by Mr Fairchild. Prayer by Dr Jenks. Sermon by Dr Beecher, from 1 Kings viii. 27—"But will God indeed dwell on the earth?" The services were closed with Prayer by Dr Wisner.

General Assembly. The General Assembly of the Presbyterian Church in the United States, met at Philadelphia, on the 19th of May last, and continued in session until the 6th of the present month. There were present one hundred and fifty ministers, and seventyone elders, in the whole 221. The Rev. Nathan S. S. Beman, of Troy, N. Y. was chosen Moderator, and the Rev. Jacob Green, of Bedford, N. Y. Temporary Clerk of the Assembly. Our limits oblige us to defer until the next week, a summary of their proceedings.

OBITUARY.

MRS SARAH SULLIVAN.

In our last Register we noticed the death of Mrs Sullivan. We copy from the Advertiser the following well deserved obituary notice of the deceased.

On Saturday last, the remains of Mrs Sarah Sullivan, consort of the Hon. Richard Sullivan, were carried to the house appointed for all living. After a decline of about a year, she died at the age of fortyfour. She was the youngest child of Thomas Russell, Esq. long and extensively known as a very liberal and opulent merchant. Left an orphan at an early age, she was committed to the care of her excellent relative, the late Mrs Sarah Russell of Charlestown, a lady alike eminent for the strength of her mind and the virtues of her heart. Under her maternal roof she remained till the period of her marriage, which took place in 1804. In a little more than a year after this event she went abroad with her husband, and after spending three years in residence and travels through the most interesting parts of Europe, she returned to the duties and the pleasures of home. There, for more than twenty years, she enjoyed and communicated that peculiar happiness, that "only bliss that has survived the fall," which is sometimes seen to bless domestic life.

In early life she became deeply impressed with religious truth, and its influence over her mind and heart was visible through the whole course of her life. Her intellectual powers were highly cultivated and improved, not by reading merely, but by constant intercourse with other gifted minds, and by much reflection upon the great subjects of human interest and duty. Upon all such, her perception of truth was eminently just, and her resolution when once formed, steady and firm. There was a practical wisdom, a pervading good sense, in all her opinions and conduct in life, that secured for her confidence and respect, and yet in the exercise of these faculties there were mingled so much gentleness, forbearance, and tenderness for the feelings of others, that the influence she exerted over them seemed to be the natural result of the affection she inspired.

She was truly disinterested. Regardless of her own personal ease and even health, she surrendered herself to the claims of domestic affection, of friendship and of charity, with a perfect singleness of heart, and entire devotion of feeling. With a relish of all that was fair and beautiful in nature and art, she did not permit even the pleasures of taste to weaken the deep sense of her own responsibilities, or to interfere with the conscientious discharge of any of her duties. Fidelity to these seemed to be the living, ever acting principle of her life. She lived long enough to become the happy witness of the success that rewarded her efforts, in the blessings she had gathered about her. How much and how truly she was loved, and how deeply her loss is felt, can only be known by those, who were the objects of her confidence and affection.

Although blest, far above the common lot, in all the relations and circumstances of her life; yet she was not exempt from the common lot of sorrow and bereavement. But she bore her chastening meekly, and evinced its exalting and purifying influence, by her serene resignation, and humble trust in the wisdom and goodness of God.

Connected as she was with numerous relatives and friends, she was for many years much engaged in the various intercouse of society, and it was there that her fine perception of all the proprieties of life, and her practice of all its courtesies; it was there that the delicacy and purity of her manners, the mild cheerfulness of her spirit, and the ready powers of her conversation, gained for her a respect and an influence, that will long be remembered and felt. But, though much in the world, she "kept herself unspotted" from its contaminations. She lived above it, while she was in it. A high moral aim in all her thoughts and purposes; a constant reference to the only standard of christian duty, in her actions; a deep and habitual piety, were the governing principles of her life, and imparted a grace and sanctity to the performance of her daily duties. While the close of each day bore witness, that its duties had been fulfilled, the beauty of such a life gave assurance, that the summons of her Lord and Master could not come to her at an hour when she was not ready. As her life here had been a constant preparation for the life to come, she was enabled to yield it up to Him who gave it, in the same humble confidence and blessed hope, which had sustained, and comforted, and cheered her during her pilgrimage on earth.

SUMMARY.

MASSACHUSETTS LEGISLATURE.

In Senate, Friday, June 10th. The Resolve authorizing the Treasurer to borrow money was passed; the order relative to a revision of the laws relating to Parishes, was referred to the next General Court; bills were enacted incorporating the Trustees of the first Parish in Dorchester, and to incorporate the President &c, of the Mechanics' Bank in New Bedford.

In the House of Representatives. The Committee appointed in March last, to inquire what alterations are required in the laws inflicting the punishment of death, reported. Bills enacted. In further addition to acts regulating paving streets in Boston; in further regulation of the paving of streets; to alter the name and location of Sunderland Bank; supplemental to an act incorporating the Massachusetts Charitable Fire Society.

In Senate, on Saturday. A bill was reported to alter a term of Court C. P. in Franklin County; the report as accepted, fixing the number of the valuation Committee to be appointad by the Senate, was reconsidered and amended by adding one for Barnstable County; order of notice passed on petition of first Congregational Parish in Newton. Bills were reported providing for choice of Moderators of Town and Parish Meetings; to incorporate Pine Street Congregational Society; to incorporate Boston Wrought Nail Co.; the report of the Committee on the returns of votes on the amendment of the Constitution was accepted, and the resolve for the due enrolment and promulgation of the tenth article of the Constitution was passed; a committee was appointed to consider the expediency of appointing a preacher of the Election Sermon, on the first Wednesday of January next. Bills enacted. In farther addition to acts regulating the paving of streets in Boston; in further regulation of the paving of streets; to alter the location and name of the Sunderland Bank, supplemental to an act to incorporate the Massachusetts Charitable Fire Society; a valuation committee consisting of eight members on the part of the Senate was appointed; the Committee on the Militia, on the several orders relating to exempts, fines, &c, reported a reference thereof to the next General Court; report accepted.

In the House of Representatives, A petition for the establishment of a Police Court in Salem, and private petitions were presented and committed. Bills reported. Concerning the collection of taxes; to modify an act relating to the separation of the District of Maine from Massachusetts Proper, &c.; in addition to an act establishing the city of Boston; for the more effectual prevention of perpetuities to religious uses; the report of the committee on the part of the Governor's speech relatiag to the North Eastern boundary was accepted.

In Senate, Monday, June 13th. A bill was reported to reduce the fees for the entry of actions in the C. C. Pleas; the petition of the Granite Railway Co. for alteration of charter, taken from files and committed; a bill was reported to establish the Boston and Ontario Railroad Corporation; the petition of the Massachusetts Horticultural Society, was committed; a bill was reported to incorporate the first Baptist Society in Troy; a bill was reported to establish the Boston and Worcester Railroad Corporation.

In the House of Representatives, The Committee on Finance were instructed to consider the expediency of requiring the Assessors of the respective towns to make returns to the Secretary's office by the first of October next, together with valuation of the polls of rateable estates, land under mortgage, valuation at which the same is set, and for what sums mortgaged; bills were reported to establish the Boston and Taunton Railway, and to incorporate the Boston and Providence Railway; the Committee on matters of Probate and Chancery, were directed to inqure the expediency of providing for administration on the estates of those who have been so long absent from the Commonwealth as to create presumption of death.

In Senate, Tuesday. A bill to repeal in part, and making further additions to an act providing for the inspection of beef and pork was adopted with amendments proposed by the House. Bills were reported, relating to the Pitcher Great Bridge in Norwich; in addition to the act incorporating Massachusetts Horticultural Society; for the relief of the proprietors of Boston South Bridge. Bills enacted. To incorporate the Methodist Episcopal Society in Pittsfield; to authorize the President, &c, of the Newburyport Bank to close its concerns; to incorporate the proprietors of the Tremont House; the order relative to the width of Railroad tracks, was referred to the next General Court.

In the House of Representatives. The Committee reported that it is inexpedient to alter the laws relative to the Treasurer's bonds; the committee on Education reported that it is inexpedient to take any order on the subject of creating a School Fund; the subject of granting administration on the estates of absent persons, was referred to the next General Court the subject of enforcing the attendance of citizens of this State as witnesses in Courts in other States, referred to next General Court. A bill was enacted authorizing Newburyport Bank to close its concerns; Rev. Paul Dean was chosen to preach the Election Sermon in January next; the amendment to the Constitution similar to the plan rejected last year was adopted; yeas 299, nays 108.

In Senate, Wednesday. A resolve passed, providing for the payment of the roll of Paupers and Military accounts. A bill was reported to set off Chelsea from the County of Suffolk and annex it to Essex. Bills enacted,—in addition to an act to incorporate the First Congregational Society in Sutton; to annex certain land to Sutton; to incorporate the President &c. of the Commercial Rank in Boston; to alter and amend an act incorporating Charlestown Fire and Marine Insurance Co. The question of amending the Constitution by dividing the Commonwealth into districts, was decided in the negative, the Senate being equally divided. Yeas 19—Nays 19.

In the House of Representatives. The petition of Taunton Manufacturing Co. and sundry other petitions were committed. Bills were reported to regulate the administration of justice in Salem, and to incorporate the Mill Dam Foundry. Bills enacted,—to incorporate the Boston and Lowell Stage Co.; the West Stockbridge Railroad Co.; additional to an act incorporating the Trustees of the First Baptist Ministerial Church Fund in Randolph; repealing in part, and making further additions to the act regulating inspection of Beef and Pork for exportation.

In Senate, Thursday, A report was made and accepted, that it is inexpedient to legislate respecting the right of the legislature to reduce the tolls of Bridges; the committee on the report of the commissioners on Insolvency, and for the relief of insolvent debtors, recommended that the subject be referred to the next General Court—report accepted; a report was made on that part of the Governor's speech relating to public lands, accompanied with sundry resolutions, which were passed; a resolve for appointing commissioners to revise the law respecting the form of Bank Bills and Stereotype Plates, was passed in concurrence. Bills enacted. To incorporate Boston and Lowell Stage Co.; West Stockbridge Railroad Co; in farther addition to the act to regulate the inspection of Beef and Pork for exportation.

In the House of Representatives, The valuation committee was appointed for each county. Bills enacted. To incorporate the Institution for Savings in Newton; to incorporate Pine Street Congregational Society; to incorporate South Boston Market and Meetinghouse Association; further providing for the choice of Moderators at meetings of towns, parishes, and religious societies; to authorize Salem Turnpike and Chelsea Bridge Corporation to discontinue part of said road; additional to an act establishing the city of Boston.

Reports of Finance Committe on requiring Assessors to make return of lands under mortgage, on Treasurs' bonds, and of the Education Committee, were accepted.

Mr Whittemore, to whom was recommitted the proposed article of amendment to the Constitution in relation to the 3d article of the Bill of Rights, reported a Resolution proposing said article of Amendment in a new draft, incorporating the amendments made thereto, and the same was further amended, and is as follows:—

Article of Amendment.

The third article of the Bill of Rights, is hereby so far amended and modified as to stand in the words following:—

"As the happiness of the people and the good order and preservation of civil government essentially depend upon piety, religion and morality, and as these cannot be generally diffused through a community but by the institution of the public worship of God, and of public instruction in piety, religion and morality, therefore to promote their happiness and to secure the good order and preservation of their government, the people of this Commonwealth have a right to make suitable provisions at their own expense, for the institution of the public worship of God, and for the support and maintenance thereof. *Provided*, that all religious Societies shall, at all times, have the exclusive right of electing their public teachers, and of contracting with them for their support and maintenance, and, provided also, that the obligations of no existing contract shall be hereby impaired.

"And all religious sects and denomination, demeaning themselves peaceably and as good citizens of the Commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law."

And the question being stated on passing the requisite Resolution and adopting said article of Amendment, it was determined in the affirmative—Yeas, 272, Nays, 70—and sent to the Senate.

REPORT OF THE PRISON DISCIPLINE SOCIETY.

Abstract of the Sixth Annual Report, continued.

NEW YORK.

Imprisonment for Debt.—A Committee of the Legislature, of which Mr. Stillwell was chairman, during the last session, made an elaborate Report, accompanied with a bill adopting the principle, that there should be no imprisonment for debt, except in cases of fraud. In cases thus excepted, the fraud must be alledged and proved, before an impartial tribunal, by competent witnesses, and when thus proved, punished as a misdemeanor. The bill thus reported passed both branches of the Legislature by a large majority; but it does not go into operation till March 1, 1832. It applies, however, when it does go into operation, to past and future contracts. The practical evil which the law is intended to remedy is to save from imprisonment a great part of the 10,000 persons, who are supposed to be imprisoned for debt, annually in the State of New York; very many of them for less than one dollar each, and when imprisoned are provided, by law, with neither bedding, fuel nor food; and this too, when the debts were contracted in many cases for RUM. In a single Jail in the State of New York, the Jailer testifies, that out of one hundred and sixty five cases of imprisonment during the year ending Sept. 29, 1830, *forty nine were* RUM DEBTS.

State Prison at Sing Sing.—The Committee appointed by the Legislature to investigate the charges preferred against Capt. Lynds, formerly Superintendant of this Prison, have made a report in his favor, and he has retired from the office. A new superintendant, Mr. Wiltse; Assistant Keeper, Mr. Marshall; Board of Directors, Messrs. Van Cortland, Macdonald and Fisher; and Chaplain Rev. Jonathan Dickinson, have been appointed. The *Discipline* of the Institution, under the new organization, is highly commended by the Inspectors. The *Health* is shewn by the Report of the Physician to be very favorable; the hospital cases being on an average, two out of one hundred, and the deaths out of eight hundred, sixteen, of whom only seven died of diseases contracted in the Prison. The duties of the Chaplain have been discharged in a manner highly satisfactory to the Inspectors, and they recommend, that his salary be paid wholly by the State, and not as the salary of the former chaplain, partly by this Society. The Chapain's Report is a valuable document, and will be published entire in this Report. He says, "there have been several cases of a deep and pungent sense of crime, as committed against God, apparent humiliation and other exercises, which can only be accounted for, satisfactorily, by ascribing them to divine influence." He adds, that it is due to the agent and other officers to acknowledge, that every desirable facility has been given in the discharge of his official duties.

State Prison at Auburn.—We are not apprized of any fact or circumstance, which renders this institution less an object of admiration than in former years. On the contrary, there are some important particulars, in which it is more so. The earnings of the convicts, compared with the whole expense of their support, are more favorable than in any former year, affording an income to the state of $4,-861,79. The whole number of prisoners is diminishing, in consequence of diminishing the number of districts, which are allowed to send to this Prison, and in a small degree, to a system which has just been entered upon, under a late law, of sending young convicts of a suitable age from this Prison to the House of Refuge in New York. The compensation allowed the Chaplain by the State has been increased $250 annually, and the expense of this society diminished the same amount. The results of the Sabbath School operations are very pleasing. More than 300 of the younger class of convicts have been received into it; of these, 85 commenced with the alphabet, and a large number more could only read in the a. b. s., or words of one or two syllables. All these, with the exception of a few who have been in the school but a short time, have learned to read well. There remains to be communicated intelligence of greater interest to the Christian. The Chaplain, in letters recently received, communicates the pleasing intelligence, that the Lord by his Spirit is convincing officers and prisoners of sin, and leading them to repentance.

Proposed Asylum for Poor and Imprisoned Lunatics.—By a late Report to the Legislature on this subject, it appears that there were in 1825 in the State of New York, eight hundred and nineteen Lunatics or one to every seven hundred and twenty one souls; of these two hundred and sixty three only, were able to pay for their own support. "The remaining five hundred and fifty six," say the committee of the Legislature, "were insane paupers, either confined in private families, poor houses or jails, or roaming at large a terror to others." For this mass of insanity and wretchedness, the state of New York has only one incorporated Asylum at Bloomindale for 200, and one private Asylum at Hudson for about 50, of the class generally, who can support themselves. This state of things, is one, in the opinion of the committee, which calls loudly for legislative and immediate provision. Appealing to the example of Massachusetts, the committee recommend the erection of one spacious hospital in the State of New York, for the accommodation of at least three hundred and fifty poor and imprisoned Lunatics.

Medical Society. The annual meeting of the Massachusetts Medical Society was held on the first Wednesday of June instant, and Counsellors elected for each County in the Commonwealth; at a meeting of the Counsellors the ensuing day, the following gentlemen were elected officers of the Society. James Jackson, M. D. President, Amos Holbrook, M. D. Vice President, John Dixwell, M. D. Corresponding Secretary, George Hayward, M. D. Recording Secretary, Walter Channing, M. D. Treasurer, Enoch Hale, Jr, M. D. Librarian.

CENSORS.

For the first District, and for the Society, Drs John Dixwell, Rufus Wyman, Walter Channing, George Hayward, Enoch Hale, Jr.

For the second District, Drs John Green, Edward Flint, Benjamin F. Hayward, Charles W. Wilder, Gustavus D. Peck.

For the third District, Drs Joseph H. Flint, Daniel Collins, Elisha Mather, Job Clarke, Elihu Dwight.

For the fourth District, Drs William H. Tyler, Alfred Perry, Orren Wright, Royal Fowler, Robert Worthington.

Boys' Asylum in Boston. The Managers acknowledge the receipt of $7,482,95 as the results of their recent appeal to the citizens, and 524 annual subscribers at $3 each.

Amendment of the Constitution. The proposed article of Amendment has excited curiosity and occasioned considerable inquiry. We publish it as adopted by the House of Representatives.

The members of the House of Representatives shall be elected in the following manner.

Each city, town or district containing twelve hundred inhabitants may elect one Representative, and two thousand and four hundred inhabitants, shall be the mean increasing number which shall entitle any city, town or district to an additional Representative; and the number of inhabitants in each city, town or district shall always be ascertained and determined by the next preceding census taken under the authority of the United states.

In every case where any town is united to any other town or district for the purpose of electing a representative, such towns and districts so united are and shall be considered, respectively as one town in all things respecting the election of Representatives as provided for in this article.

Any two adjacent towns of that class which separately would not be entitled to elect a Representative, shall be united together and form a district for that purpose. And where any such town is so situated that it cannot be united to an adjacent town of the same class, it shall be united to aa adjacent town which is entitled to elect a Representative, to form a Representative district, in which case such district shall be entitled to elect an additional Representative every other year. And if any town not entitled to elect a Representative every year shall by a majority of votes at a legal town meeting for that purpose called decide against being united with any other town to form a Representative district, the Legislature shall upon the application of such town authorize it to elect a Representative every other year, commencing to elect on such a year, as that the House of Representatives shall always be of as equal a number as may be. The Legislature which shall be elected under the existing provision of the Constitution, in the year of our Lord 1833, shall form the Representative district as herein specified, and shall by law prescribe the mode in which they shall hold and make returns of their Representative elections.—And the right of representation so established shall not be altered by any future Legislature till the year of our Lord 1842, and every ten years thereafterwards.

And to prevent the House of Representatives from becoming too numerous, the number of inhabitants which shall entitle any city, town or district to elect one Representative, and the mean increasing number which shall entitle it to elect more than one, shall be proportionally increased, if found necessary in the year of our Lord 1842, and every tenth year thereafterwards, so that the House of Representatives shall never consist of more than three hundred and fifty members; and the members of the Senate and House of Representatives shall be paid for their travel and attendance from the public Treasury.

Not less than seventyfive members of the House of Representatives shall constitute a quorum for doing business, and all the provisions of the Constitution inconsistent with the provision herein contained, are hereby wholly annulled.

The following gentlemen have been elected officers of the Boston Mechanics' Institution, for the ensuing year.

Charles Wells, President.
Alexander Parris, 1st Vice President.
Stephen Fairbanks, 2d V. President.
George Darracott, 3d V. President.
Francis C. Whiston, Recording Secretary.
John Ware, Corresponding Secretary.
J. Gorham Rogers, Treasurer.

Directors—Ebenezer Bailey, Alpheus Cary, Timothy Claxton, John Cotton, Phineas Dow, George B. Emerson, Isaac Harris, William Hayden, Jr, Frederick Lane, James McAllaster, David Moody, John Pierpont, John Rayner, Isaiah Rogers, Daniel Treadwell, Charles A. Wells.

FROM EUROPE.

London papers to May 16th have been received at New York. The majority in favor of Reform, in the House of Commons, is stated in the London papers to be not less than 140.

Poland. The news from Poland is favorable to the Poles. It is stated authentically that the Russian army had retreated, as was before reported, from the neighborhood of Warsaw, to Siedlic. There had been no general action. It was reported that negociations were going on in Paris relative to Poland.

Portugal. The arrival of the British squadron at Lisbon has brought Don Miguel to terms. He has complied with the requisition to dismiss the Judge who imprisoned Mr Roberts, and the Commodore who seized the packet St Helena at Terceira. It is stated in a Paris paper that he has also promised satisfaction and indemnities to France.

MARRIAGES.

In this city, Mr Henry L. Webster to Miss Mehitable Allen—James W. Paige, Esq. to Miss Hannah Story, daughter of the Hon. Stephen White—Rev. George W. Blagden to Miss Miriam Phillips, youngest daughter of the late Hon. John Phillips.

By Rev. Mr Gannett, Isaac Winslow, Esq. to Miss Henrietta Blanchard, daughter of the late Joseph Blanchard, Esq.

In Cambridgeport, by Rev. Mr Gannett, Mr Edward L. Coffin, of Lynn, to Miss Frances Cutler, of C.

In Walpole, by Rev. Mr Storer, Mr William L. Jackson to Miss Almira A. Hodges.

In Haverhill, Mr Charles Robbins, editor of the Essex Chronicle, to Miss Abigail Brickett.

In Brookfield, by Rev. Mr Noyes, Major Silas C. Herring, of Albany, to Miss Mary A. Draper.

On Tuesday evening, by Rev. Mr Dewey, Mr Henry F. Eastham to Miss Maria L. Shearman.

DEATHS.

In this city, Mr Henry Reed, mariner, aged 43, a native of Exeter, Eng. Capt. Humphrey W. Smith, 32. Miss Ellen B. Sullivan, 17.

In Roxbury, Samuel Parker, Esq. Debenture Clerk in the Custom House of this District.

In Hingham, June 10, Solomon Jones, Esq. formerly of Hull, aged 66.

In Warren, R. I. Mr Stillman Read, formerly of Boston, and son of the late Rev. James Read, of Attleborough, aged 27.

In Medfield, Mr Oliver Wheelock, aged 60.

In Lenox, Ashur Sedgwick, Esq. aged 70.

In Baltimore, Charles Mitchell, Esq. a distinguished Counsellor at Law, and son of the Hon. Judge Mitchell of Wethersfield, Conn.

LIBERAL PREACHER, *for June.*—Just published by L. C. Bowles, 124 Washington-Street, and J. & J. W. Prentiss, Keene, N. H.; The LIBERAL PREACHER, for June, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 6. Containing a Sermon by Rev. Lemuel Capen, of South Boston, Mass.—On the "*Religious Education of Children*;" from Deut. vi. 6, 7. June 1.

SECOND HAND CLASSICAL BOOKS.
For sale at the Christian Register office,
Schrevelius's Lexicon.
Young's Dictionary,
Virgil,
Sallust,
Cæsar's Commentaries,
Cicero De Officiis,
Greek Testament,
Græca Minora,
Tacitus,
Gradus ad Parnassum.
These books are generally in good order, and may be obtained at quite a reduced price. June 11.

SELECTED POETRY.

THE ROSE OF MAY.

I said the flower would bloom no more,
That withered yesterday;
That morning dews would ne'er restore
My lovely rose of May.
The future was too cold a thing
In my sweet dream to be—
The present rose, the present spring,
Are all of life to me.

I do remember well my grief,
When died my flower—and then
My joy, when time brought, leaf by leaf,
As sweet a flower again.
And then I said, "Farewell despair,
Thou art no guest for me;
Whate'er I lose of bright or fair,
I hope again to see."

Alas! I've often wept since then,
And death has robbed my bowers;
But e'en amidst the griefs of men,
I've comfort found in flowers;
For, if the bloom of love be brief,
And if fame's crown be riven,
I would not mourn life's fading leaf,
But look for spring in Heaven.

THE SPRING JOURNEY.

BY BISHOP HEBER.

Oh green was the corn as I rode on my way,
And bright were the dews on the blossoms of May,
And dark was the sycamore's shade to behold,
And the oak's tender leaf was of emerald and gold.

The thrush from his holly, the lark from his cloud,
Their chorus of rapture sung jovial and loud;
From the soft vernal sky to the soft grassy ground,
There was beauty above me, beneath, and around.

The mild southern breeze brought a shower from the hill,
And yet, though it left me all dripping and chill,
I felt a new pleasure as onward I sped,
To gaze where the rainbow gleamed bright overhead.

Oh such be life's journey, and such be our skill,
To lose in its blessings the sense of its ill!
Through sunshine and shower may our progress be even,
And our tears add a charm to the prospect in Heaven!

MISCELLANEOUS.

"THE TIMES OF THE SAVIOUR."

We extract the following passages from this instructive and interesting work, lately reprinted, with revision, from the English edition. It exhibits in a very graphic manner the opinions, feelings, prejudices, and hopes of the Jews in relation to the Saviour, and, with an ingenious mingling of fiction with historic truth, conveys much useful instruction.

The book is divided into chapters—some of the titles of which are very significant, as follows,—"The Hope of the Hebrew," or the expectation of the Deliverer of Israel; "Life in Death," or the miraculous power of the Teacher to give life from the Dead; "The Wilderness Gladdened," or the Lepers exiled in the desert restored to health, and friends, and happiness; and "Songs of Praise," or the seventy returning with joy, and saying, Lord, even the devils are subject to us through thy name.

It is from this last chapter we extract the following.

SONGS OF PRAISE.

The last day of the feast of Tabernacles drew to a close. At the ninth hour the evening sacrifice had been offered, while the courts of the temple were filled with the multitude of worshippers, who had assembled to keep holy day. Those courts, ever beautiful, now appeared to the eye in unwonted beauty. All eyes were turned towards the Water-gate, every cheek was flushed, every voice was stilled, while the harmony gradually softened, and at length the silver trumpets alone were heard to make sweet melody. The folding doors of the Water-gate were flung apart, and the priest appeared who had descended to the stream of Siloah, which waters the foot of Moriah. There he had filled his golden ewer, in remembrance of the gift of water to the thirsting followers of Moses, and in sign of thankfulness for the early and latter rains, and now offered the pure produce of the spring to be mingled with the wine of sacrifice. The music ceased for a moment, while the voice of the priest declared, 'With joy we draw water from the wells of salvation,' and while the multitude echoed his words with a shout of rejoicing. Another burst of music succeeded, which almost drowned the chanting of the Levites. When it had once more sunk into silence, the High Priest appeared on the summit of the ascent, clothed in the pontifical garments, and spread forth his hands to bless the people, while they bowed their faces to the ground.

The service of the temple was now over; but ere the hum of voices and the trampling of feet was heard, as the multitude departed to their tabernacles, a single voice arose, inviting such as thirsted to drink of living waters, purer than ever gushed from the spring of Siloah.

Until now, one spirit had pervaded the place, and stirred up all hearts. The multitude had been as one man, in the pride of having Abraham for their common father, in the hope that a son of David would arise as their Messiah, and in the glory of worshipping according to the law of Moses. But when this voice was uplifted, the spirit of peace fled away. Yet it was a voice of gentleness and love; a voice so unlike that of the scribes in their teachings, that many who had before felt it sink down into their hearts, breathed forth, while they bowed the head, 'of a truth this is the Prophet.' Still there were hearts which those accents could not reach. Busy whispers, angry murmurs, were heard. In the presence of Jehovah was his messenger scorned. While music and incense yet hung around the sacred walls, evil passions were aroused against the Lord's Anointed.

The throng thickened around him as he spake, though the scribes uplifted their voices in the courts, inviting the people to hear the law expounded. They sat down in the high places, and unrolled the records of the law; but no man came unto them. The Levites stood on the fifteen steps and sang psalms, but no one regarded. The elders of the people and some members of the Sanhedrim repaired to the court of the women with torches in their hands, and performed sacred dances, as was their wont at the times of the feasts; but none gazed save the women who filled the galleries above. At length the expounders of the law returned their scrolls to the attendants, and went out, one by one, grieved at their hearts that a teacher had arisen mightier than themselves; the Levites ceased their songs, and retired to the inner courts; and the members of the council withdrew, to consult how they might destroy the false prophet whom they now left with the multitude.

'Knowest thou not,' said a priest unto one who asked him concerning Jesus—'knowest thou not that the Messiah shall suddenly come into his temple; not as a worshipper, like this man, but with the manifest glory of Jehovah? Often when the temple-gates were closed, have I sought to know whether a spirit from on high was shut in among us. Often, when I have heard the footsteps of the guard, or their cry of "All is peace," in the night watches, I have listened for an answering voice from the depths of the sanctuary. When I have asked, "Is it light towards Hebron?" I have watched for a heavenly messenger descending on the roof of the temple with the first beam of the morning. My dreams are often of the Holiest place, which mine eye hath not seen, and where my foot may never enter; and there hath my spirit beheld one descending from above in the glory of Jehovah, and issuing from the portal even as the morning sun from behind his curtain of clouds in the east. But of this man, no one knoweth when first he entered the temple. The Messiah cometh not thus.'

'Yet the day of the Lord is surely at hand.'

'I verily believe it; and though mine eyes wax dim, I yet trust to see the light which cometh to them that sit in darkness.'

'At least, draw nigh with me, and hearken to the words of the Teacher, lest thou lose that for which thou hast waited so long.'

'May the wrath of Jehovah be upon me, if I give ear unto the blasphemer who taketh his name in vain?' cried the priest, as he hastened away. His companion turned towards the voice which still spake, sometimes with authority declaring high truths, and sometimes answering the questions of those who stood around.

At the feet of Jesus sat Paltiel, who drank of the waters of life as if his soul thirsted with a thirst which could not be quenched. On the shoulder of Paltiel leaned Sadoc, his friend. Sadoc had come up to the feast with a longing desire to see again the Hope of Israel. From the gates of Capernaum to the foot of Sion, he had looked around for the form which was sacred in his eyes; but he beheld it not during his journey. He had sought Jesus in the temple, in the city, and among the tabernacles, and sought in vain, till, as he bowed beneath the blessing of the High Priest, the voice he loved had touched his soul. Now, as the eye of the Prophet rested on him, he steadily met that gaze; and as words fraught with deep and holy meaning fell upon his ear, he was not satisfied with hearing, but sought to understand.

Intent to listen, he heeded not the confusion of moving feet, nor the murmur of many tongues, nor did he mark that some had entered from whom every one drew apart. But when the glance of the Teacher passed from him to some who stood behind, and when the discourse was changed, and the Prophet darkly said unto certain of the throng, that his hour was not yet come, Sadoc turned and saw with sorrow and shame that men sent by the rulers were about to lay hands on the holy One. He flung aside his robe, and prepared himself to resist. Paltiel also sprang upon his feet; but once again they met the eye of the Prophet, as he repeated that his hour was not yet come. They believed, and paused. The servants of the rulers paused also. They hearkened awhile, loosening their hold of their staves. Sadoc also was again intent; and when the Teacher ceased, after the evening shades had fallen, his disciples saw that none were near but such as bowed themselves before him. If there were adversaries, they had departed; and if the hour of impious violence was indeed to come, it was not when the finger of silence hushed the multitude within the sanctuary.

At eventide, the Prophet reposed on the Mount of Olives. His disciples were gathered around him, and their talk was of the sanctuary which arose before them, and which was one day to be destroyed—While they thus spake, music arose on ths still air. The voices of the pilgrims were heard from afar, mingling in a song of greeting to Sion, and of praise to the king of the Holy city. The song swelled into a shout of triumph as they drew nearer; but when they beheld the company on the mount, and him who sat in the midst, the chorus sank into silence, and every head was bowed in obeisance.

Sadoc glanced over their numbers, and then looked upon the countenance of Jesus, and immediately knew that the seventy disciples had returned from bearing glad tidings unto the cities of Israel. At the voice of the Teacher they upraised themselves, and when he smiled they pressed forwards to the place where he was.

A tale of joy was on every tongue, a blessing swelled in every heart, on that name which had given them power. One, of a mighty frame, like the giants of old, had trodden on scorpions, and returned unharmed. One, meek in countenance and frail in form, had gone forth as among wolves, with trembling; but now approached gladly, as a lamb that seeketh the fold at night fall. Some told how a great city had received the tidings of salvation, and how the wayfarer in the wilderness had hearkened and been converted. One from whom a demon had been cast out, sank down at the feet of Jesus, having followed even thus far the disciple who had restored him. When all had told how sin and sorrow had fled before their steps, and how the spirit of the Lord had wrought through them in all the land, the Teacher uplifted his voice to give to Jehovah the glory.

Then the psalm of thanksgiving burst forth again, as the full moon shone on the mountain side. The temple guard paused as they patrolled the walls, to listen to a holier song than Levites ever uttered. Sweet had been the melody of voices in the courts of the sanctuary, in honor of the God of the Hebrews; but now, within a loftier temple, lighted by the fires of the firmament, arose a richer harmony to glorify Jehovah, the Lord of all the earth.

A SABBATH IN THE SANDWICH ISLANDS.

We have long had an extract marked from Stewart's Journal of his voyage to the Pacific Ocean. Mr Stewart was once a missionary in the Sandwich Islands; and here speaks from personal observation in a recent visit to the former scene of his labors.

At an early hour of the morning, even before we had taken our breakfast on board ship, a single person here and there, or a group of three or four, wrapped in their large mantles of various hues, might be seen winding their way among the groves, fringing the bay on the East, or descending from the hills and ravine and on the North, towards the Chapel: and by degrees their numbers increased, till in a short time every path along the beach and over the uplands presented an almost uninterrupted procession of both sexes and every age, all pressing to the house of God. So few canoes were round the ship yesterday, and the landing place had been so little thronged as our boats passed to and fro, that one might have thought the district but thinly inhabited; but now such multitudes were seen gathering from various directions, that the exclamation, "What crowds of people, what crowds of people!" was heard from the quarter-deck to the forecastle.

Even to myself it was a sight of surprise: surprise not at the magnitude of the population, but that the object for which they were evidently assembling should bring together so great a multitude. And as my thoughts re-echoed the words "what crowds of people!" remembrances and affections of deep power came over me, and the silent musings of my heart were, "what a change—what a happy change!" When at this very place, only four years ago, the known wishes and example of chiefs of high authority—the daily persuasion of teachers, added to motives of curiosity and novelty, could scarce induce a hundred of the inhabitants to give an irregular, careless and impatient attendance on the services of the sanctuary. But now,

Like mountain torrents pouring to the main,
From every glen a living stream came forth—
From every hill in crowds they hastened down,
To worship Him, who deigns in humblest fane,
On wildest shore, to meet the upright in heart.

The scene, as looked on in the stillness of a Sabbath morning from our ship, was well calculated, with its associations, to prepare the mind for strong impressions on a nearer view, when the conclusion of our own public worship should allow us to go on shore. Mr Goodrich had apprised us, that he had found it expedient to hold the services of the Sabbath, usually attended at all the other stations at 9 o'clock in the morning, and at 4 in the afternoon, both in the forepart of the day, that all might have the benefit of two sermons, and still reach their abodes before nightfall. For,

——"Numbers dwelt remote,
And first must traverse many a weary mile,
To reach the altar of the God they love."

And it was arranged that on this occasion the second service should be postponed till about the time the officers should be at liberty to leave the ship. It was near 12 o'clock when we went on shore, the Captain and 1st Lieut., the Purser, Surgeon, several of the Midshipmen and myself. Though the services had commenced when we landed, large numbers were seen circling the doors without, but as we afterwards found, only from the impracticability of obtaining places within. The house is an immense structure, capable of containing many thousands, every part of which was filled, except a small area in front of the pulpit, where seats were reserved for us, and to which we made our way in slow and tedious procession, from the difficulty of finding a spot to place even our footsteps, without treading on limbs of the people seated on their feet as closely almost as they could be stowed.

I can scarce describe the emotions experienced, in glancing an eye over the immense number, seated so thickly on the matted floor as to seem literally one mass of heads, covering an area of more than 9,000 square feet. The sight was most striking, and soon became not only to myself but to some of my fellow officers, deeply affecting.

With the exception of the inferior chiefs having charge of the district, and their dependents—of two or three native members of the Church and of the mission family, scarce one of the whole multitude was in other than the native dress—the maro—the kihee and the simple tapa of their primitive state. In this respect, and in the attitude of sitting, the assembly was purely pagan, totally unlike those of the Society islands, already described—as unlike as to one at home.

The simple appearance and every deportment of that obscure congregation, whom I had once known and at no remote period, only as a set of rude, licentious and wild pagans, did more to rivet the conviction of the divine origin of the Bible, and of the holy influences by which it is accompanied to the hearts of man, than all the arguments and apologies and defences of Christianity I ever read.

Instruction of every kind is eagerly and universally sought: and not less than 10,000 people were assembled only last week at an examination of schools. The Mission House is daily crowded with earnest inquirers in every right way; evil customs and atrocious vices are abandoned; a strict outward conformity to good morals observed, and numbers, it is hoped and confidently believed, have yielded and are yielding themselves to the sweet charities and pure affections of genuine piety. From many an humble dwelling now

"is daily heard
The voice of prayer and praise to Jacob's God;
And many a heart in secret heaves the sigh
To Him who hears, well pleased, the sigh contrite."

Even in the hut of the child murderer,

"the father with his offspring dear
Now bends the knee to God, and humbly asks
That He would bless them with a parent's love—
With heavenly manna feed their hungry souls,
And on their hearts, as Hermon's dew, descend."

INTEMPERANCE.

Much has been recently done, towards arousing the public mind to a just view of the evils of intemperance. The customs of society in regard to the use of spirituous liquors have been already greatly changed. The most respected and influential members of society have put their hands with zeal and energy to the work of checking and eradicating the monstrous evil.

We quote the following passage, on the subject here alluded to, from a late excellent address of T. G. Fessenden, Esq. before the Charlestown Temperance Society.

The domestic misery, which is caused by intoxicating liquors, is bitter and hopeless, beyond parallel or description. The wives, children, and friends, of intemperate men, are placed in a situation on some accounts, even more deplorable than that of the drunkard himself. The vice to which he is addicted, deadens his feelings, and he becomes, in a great measure, insensible to the misery he inflicts and endures. He is like a mortified limb, which has ceased to be painful on account of gangrene. When the head of a family, instead of being its support and ornament, becomes its incumbrance and disgrace, the members are much more unfortunate, and much more worthy of commiseration, than those whom death has left destitute of parents and near relatives. Too often are they induced, and almost compelled to follow his example, and to drown in the bowl of intemperance, the anxiety, shame, and regret, with which as sober, rational beings, they must contemplate the pattern of depravity, to whom they are bound by ties which affection should hold dear and virtue should consecrate. The wife of a confirmed, irreclaimable drunkard is indeed, doomed to mourn without hope, and to suffer without alleviation. She is subjected to a destiny more to be deprecated, by a woman of sense and sensibility, than that of the back-sliding vestal, doomed to be buried alive by the mandates of a merciless superstition. Vivid sketches of the horrors of such an allotment have often been drawn by the pencil of genius, but no portraiture can give an adequate idea of the dreadful reality. Bound by the ties of matrimonial fealty, to "love, honor, and obey" a being whose touch is pollution, whose example is contagion, she suffers a doom scarcely exceeded by the inflictions of the tyrant, who bound the living victims of his cruelty to mouldering dead bodies, and left them to decay together, in a forced, loathsome, horrid union. * * * * *

The fairer sex, while yet in the first light of life and youth, should be sedulously taught that the serpent of the still is not only the bane of beauty, but, with the exception of its prototype, the old serpent of Paradise, no agent of darkness has wrought so much woe to mankind. And if we were called on to officiate as counsellor for ladies in matrimonial concerns, we should advise our fair clients to reject the addresses of every suitor, however apparently amiable and accomplished, whose conduct or appearance, exhibits the least sign of intemperance. For he that loves alcohol will soon love nothing else; and a shroud is better than a bridal dress, if the bridegroom is, or is to be, a drunkard.

ADAMS' PATENT
SWELLED BEAM WINDLASS BEDSTEAD.

No. 422 Washington Street, near Boylston Market, a few doors South of Washington Bank.

These Bedsteads are highly recommended on account of the Swelled Beam, which produces a Crowning and Elastic Sacking. ☞ Without the Swelled Beam the sacking cannot remain elastic any considerable length of time.

They are manufactured solely by the patentee, as above, and sold in a great variety of patterns, on the most reasonable terms. ☞ As there is no additional expense of materials or labor in manufacturing the Swelled Beam Bedsteads, there is no additional price on account of this most valuable, though perfectly simple improvement of the Swelled Beam.

N. B.—The public are particularly invited to call on Mr Adams as above, and examine the Swelled Beam in the Windlass Bedsteads before purchasing, as there are other Windlass Bedsteads manufactured and offered for sale as an improved article which have not the patent Swelled Beam. 3m June 11.

ABBOT'S SERMONS.—At this office, for sale, Sermons by the late Rev A. Abbot, D. D. of Beverly; with a memoir of his life. May 14.

WARE'S DISCOURSES.—The cheap edition of the Discourses of Prof. Ware, Jr, "On the offices and character of Jesus Christ," may be obtained at this office. May 14.

THE TIMES OF THE SAVIOUR. Just published by L. C. BOWLES, No. 124 Washington Street, "The Times of the Saviour." By Harriett Martineau. Reprinted, after Revision from the English Edition. Contents—"The Hope of the Hebrew—Life in Death—Songs of Praise—The Wilderness Gladdened—He is Risen—The Hour of Rest—Alas that Mighty City."

Extract from the "Notice by the American Editor."

The little volume of which this is, with some variations, a reprint, was published in London the last year. It came from the English press under the title of 'Traditions of Palestine;' which has been changed as less suitable than that which appears on our titlepage.

These stories may not please others as much as they have gratified the few persons who have had an opportunity to read them They have been reprinted without any personal knowledge of the author or her family, and solely from the belief that they exhibit in a just light the agitation produced in the minds of the Jews, by the wonderful works and preaching of Christ. Comparatively few readers of the Gospels consider the nature or extent of this agitation. The brief and simple histories of the evangelists, while they contain enough to lead one of diligent or inventive habits of thought into an inquiry concerning the effect of our Lord's ministry upon a state of public and private feeling so peculiar, as that which prevailed in Judea and Galilee during this period, yet offer only incidental allusions, which many persons might not notice, and more would neglect to use as hints to imagination. It may surprise us that attempts similar to the present have not more often been made, to bestow upon the sacred narratives that interest, which, apart from their spiritual truths and momentous facts, might be derived from a view of the condition of society in 'the times of the Saviour. Miss Martineau has sketched some scenes descriptive of this state of things with equal taste and skill. They are lightly, but distinctly and faithfully drawn. Her caution in restraining her hand from the person of 'the Teacher,' cannot be too highly approved. She desists from her work when there is occasion to introduce him into immediate view; it would have been fatal to its excellence if she had made him the subject of fictitious description.

English literature is poor in the department to which works of this class belong. This is but an humble contribution; yet it may give both instruction and pleasure to many who have passed the years of childhood. To the young reader it will probably be an acceptable present. May 29.

TRANSLATION OF PSALMS. Just published, by GRAY & BOWEN, No. 141 Washington Street—A new translation of the Book of Psalms, with an introduction. By George R. Noyes, author of "a translation of the book of Job," spoken of by the Christian Examiner in the following manner:—

"Its imperfections are few and of the less important kind, while its many and rare excellencies recommend it to the favor of all classes of readers. It deserves a place in every scholar's library. The unlearned will find in it many passages full of meaning and interest, which before were unintelligible to them. The cultivated and refined may be taught by it that they will not hurt their taste by reading the holy scriptures.—The sceptic will be led to suspect that the difficulties of which he complains, are to be attributed, less to the authors of the Bible than to its translators. And most persons, unless we deceive ourselves, will find it not easy to suppress the wish, that they might be presented with an amended version of the remaining portions of the sacred volume." May 28.

JUVENILE BOOKS,
For sale at the office of the Christian Register, a large assortment of books—suitable for Juvenile and Sunday School Libraries,—recently selected from the bookstores of New York, Philadelphia, and Baltimore. May 28.

WORCESTER'S LETTERS TO CHRISTIANS. Just published by GRAY & BOWEN Causes and Evils of Contentions unveiled, in Letters to Christians. By NOAH WORCESTER, author of "Bible News" &c. &c. May 28.

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